

1032.12.
A
LETTER
VNTO
THEM OF
THE ROMISH
CHVRCH.

By *Peter du Moulin* Mini-
ster in the reformed Church
at *P A R I S*.

Together with a true Iubile or
generall pardon of Indulgence,
by the same *AUTHOR*.

The third Edition.

LONDON,
Printed by *T. S.* for *Nathaniel*
Newbery, at the Starre vnder
S. Peters Church in Cornhill, and
in *Pe* head Alley. 1623.

D.D. WILLIAMS'S LIBRARY
RED CROSS STREET
LONDON.



TO
THE RIGHT
Worshipfull Mr.
WILLIAM HAKE-
WILL Esquier, R.

G. wisheth (as in
duty he is bound)
all increase of grace
and true hap-
pinesse.

SIR:

 His little but ex-
cellent tract of
Monsieur du
Moulins being giuen me to
translate by your worthy
A 2 brother

THE EPISTLE

brother (who formerly, as your Worship may remember, did once set me a worke in the like kinde with no ill successe) and being desirous to haue it patronized by some good friend as the custome is, I soone bethought me how it might very acceptably passe vnder your name, if so it would please you to grace my poore endeaour, which in all humblenesse I gladly offer vp vnto you: first, as a thankful remembrance of your many charitable fauours towards mee; and then as an earnest of my willingnes to be doing as I am able.

The Discourse of it selfe
in

DEDICATORY.

in the originall is of worth enough to give all good men content, which loue Gods true Religion, together with the propagation & increase thereof, and (as I hope) hath receiued no great soile or blemish by passing through my hands.

It seemes it was intended by that famous man the Author, especially for his owne Countrymen of the Romish Church: but alas, who are so deafe as they that will not heare, or blind like them that will not see? Yet as he saith in the end of his Discourse, that Animā suam liberauit in case it worke not amongst them

THE EPISTLE.

his wished effect ; So likewise if it passe into English under your fauour, Vous aurez aussi Monsieur aduancè vne bonne oeuvre. So trusting to your Worships gentle acceptance, I cease further to trouble you in your most worthy employments for the common good ; and remaine

Your Worships most

humble and euer

much bounden,

R. Y. GORING.



A LETTER
to them of the Ro-
mish Church, by *Peter*
du Moulin, Minister of
Gods Word in the Re-
formed Church of
PARIS.

*Translated into English out
of the French Originall.*

My Masters :



He things that I
haue to represent
to you, would
perhaps be more
acceptable from any other
A 4 hand

hand than from mine : and yet I may be bold to say, that neuer did any man speake to you more voyd of hatred, or more desirous of your good and saluation. The word of God, from whence we draw our religion, commands vs to loue those that hate vs, and to beleue that those which doe persecute vs, doe thinke they doe God good seruice. Euery spirit which seeketh after the truth, ought thus to be disposed. Without this, it is impossible to gather any fruit by our communication : for neuer doth any wound close vp againe during the inflammation. And euen as in a house which is on fire, those which speake are not vnderstood : so shall we neuer vnderstand one another, whilest our spirits

rits doe burne with hatred & spleene. The study of the sacred word of God requireth a quiet spirit, which wisely waigheth things without exception against any mans person : for, what reason is it to hate any body because hee goeth astray, or because wee thinke wee see more cleare than he ?

Now then, euen as blinde men are commonly wranglers and cholericke ; so also such as are most violent receiue least instruction : therefore he that shall remedy this ignorance, shall likewise appease this furiousnesse. But, the euill is without remedy in him that endeaouureth to be ignorant, and feareth to know the will of God, lest he should be so much the more obliged

to follow it. This is (my Masters) the disease of this Age: in which people make profession of following without knowing, and to belecue his Church, without knowing what the Church ought to belecue; and resteth vpon the faith of other, being ignorant of the rule of faith, which is the word of God: as if those that leade vs ought to be our warrants against Gods iudgement; or, as if it were a vertue to belecue in God by Attourney.

Indeed, people ought to obey their guides, in case God be their guide; and belecue that which they teach, if so be that which they deliuer be drawne from the word of God. The which if they hide from the people, and hinder the

the reading therof, it is a signe that they finde themselves guilty; or that instead of subiecting themselves to this rule, they will haue the soueraigne rule to be their authority. For, wherefore should the word of God, contained in holy Scriptures, be a suspicious thing vnto vs, and as it were a dangerous booke? Wherefore should not children be permitted to see their Fathers Testament? The Apostle *St. Paul* hath written his Epistles to the people of

The Index of Bookes forbidden, together with the rules which were made by the Fa-

thers that were chosen thereto by the *Trent* Synod. The fourth rule. In as much as it is plainly seene by experience, that if the Bible be euery where suffered to be read in the vulgar tongue without any restraint, more hurt then good will thence arise, by occasion of mens rashnesse. Hee that without such like license shall presume to reade or haue the Bible, may not haue an absolution of his sinnes, vnlesse he first deliuer it vp into the hands of the Ordinary.

Rome,

Where it is
to be no-
ted, that
there it is
spoken of
Bibles
translated
by Catho-
like Ro-
mane Au-
thors.

Acts 17.11.

Rome, of Corinth, and Ephe-
sus, to the end they might
reade them: wherefore then
should Christian people at
this day be deprived of the
reading of them? The Ca-
tholike Epistles of *S. James*,
S. Peter, and *S. Iohn*, are writ-
ten to all the faithfull in ge-
nerall: wherefore then should
not Christian people reade
those Letters which are expre-
ssly directed vnto them, & are
written for their instruction?
wherefore may they not reade
the writings of the Prophets,
as well as the people of *Berea*?
which comming from Saint
Pauls Sermon, went and con-
ferred it with the Scriptures.
To what end are Texts allea-
ged in Sermons, if it be not
lawfull for the Auditor to go
home and see in the Scrip-
tures,

tures, whether they be truly alleaged or no? A horrible thing, that in those Countries where the Inquisition raigneth, it is a crime worthy the fire, to haue a Bible in the vulgar tongue; whilst not onely the reading of fables is tollerated, but whoredome also established there by Law and politicke Regiment. If so be the Translation be not thought true by the Pope, his holinesse should giue order for a Translation fitting his iudgement.

To say, that some abuse this reading, is to accuse the Apostles of folly to haue written their * Epistles to Christian people, without fore-seeing that they might abuse the same: by the same reason,

* The Apostles did write in a language most publicly vnderstood.

reason, they might forbid the preaching thereof, because many doe abuse it. Men abuse euen the very goodnesse of God. Nay, which is more, it was neuer seene that any of the people did euer foregoe any Heresie through reading of the Scripture. All our Heresiarchs haue beene persons that haue had place in the Church. Now, if to reade the holy Scripture, wee must haue speciall leaue giuen vs, is it not a miserable thing that we may not obey God but vpon sufferance, and that God can haue no seruants without the Bishop of *Romes* permission? Or if they say, it is not for ignorant people to reade them: I answere, that all men are ignorant in religion before they

they reade them, and that men may not without impiety ascribe any skil vnto themselves in Religion, besides or without the Scripture.

Shake off then (my Masters) this scrupulous feare, by which is God wronged, as if his Word were contagious, and a snare laid for weak consciences; lest vpon you be accomplished the Prophecie of *Esay*, *My people are in captivity, because they be without knowledge*; and the saying of our Sauour, *You erre, not knowing the Scriptures*. Let not this pretious treasure be wrung out of your hands; this contract of our spirituall marriage with the Sonne of God: hold them as suspected persons, who during this night of ignoranee doe hide
this

Esay 5.13.

Hab. 4. 2.

Mat. 18. 15.

this heavenly Light, and in the
 the meane time light vp their Le
 own Candles at high-noone. ke
 Hope not to be saued by the co
 faith of others: for, God de- G
 clares vnto vs, that *The iust* an
shall liue by his owne faith: and kn
 that *If the blinde leade the* sp
blinde, they shall both fall into th
the ditch. ft

Now, that you may know
 that they take the Scriptures
 away from you, not to keepe
 you in sobriety, but to de-
 taine you in ignorance; con-
 sider, that in the Roman
 Church they read publikely
 vnto you some Chapters of
 the Bible in a tongue which
 you vnderstand not. If in
 these Chapters God were
 spoken vnto, one might ex-
 cuse it, saying, that God vn-
 derstands all languages: but
 these

in these Chapters are Diuine
their Lectures, in which God spea-
ne. keth vnto men. Tell mee in
the conscience, wherefore should
de- God be a Barbarian vnto vs,
ust and speake to vs in an vn-
knowne tongue? Wherefore
he speakes he vnto men, but to
to the end they should vnder-
stand him? Wherefore should
w those things, which euery
es where else would be este-
e med ridiculous, and against
e- common sense, be thought
- good and comely in Religi-
n on? But, is it not a sleight of
y the enemy of our saluation;
f that he might make Christi-
anity ridiculous, and hinder
the Word of God from be-
ing vnderstood of you? to
the end likewise that the
threatning may be accom-
plished which God vseth to

1 Cor. 14. 21.

a people with whom hee are angry, I will speake to thy this people by men of other land tongue, and in a strange tongued wise, and so they shall not understand me.

This euill hath produced another: for, in taking away Law from you the holy Scriptures, which make men learned, of the which they haue giuen you Images, Sermons, which they call the bookes of ignorant men, because they nourish ignorance: therewithall they busie the people, instead of instructing them; in stead of teaching them, they make them passe-time. But because that against this same, the second of Gods commandements is expresse, which forbids in matter of Gods seruice to make any Image, and to fall downe before

see any representation of
that thing in heauen or earth;
and that this Law, pronoun-
ced with thundering, affright-
eth euen to this day this su-
perstitio: these Doctors haue
composed silence vnto this
Law of God, and dare to rase
out this commandement out
of those books, Prayers, and
Service-bookes, which they
appoint them to vse: A
thing wherein we may sus-
pect our owne eyes, and
hardly belecue when wee
see it, that very wormes of
the earth haue made so bold
as to correct the Law of God
pronounced with his owne
mouth; yea, that same Law,
by which they shall bee iud-
ged at the last day.

Vnto such enterprises the
holy and sacred name of
Church

Church serueth as a cloake. It is said that the Church cannot erre ; that shee is so- ueraigne Iudge of the points and doubts of faith ; that she is the faithfull interpreter of the Scripture. By which Church , is vnderstood not the Greeke , nor the Syrian , nor the African (although more ancient and more pure than the Roman ;) but onely the Roman Church , which hauing neuer beene but a particular Church , calshers selfe the Vniuersall. By this meanes the Church of *Rome* is become Iudge in her owne cause. The Greeke Church more ancient than the Roman , complaineth that the Roman Church is reuolted and separated from her , producing against her ,
her

her chaires, her succession,
her antiquity. In this con-
testation, the Roman Church
vaunteth her selfe to bee
Iudge, and so will be both
Iudge and Party. In the que-
stion whether the Roman
Church can erre, she her selfe
will be Iudge; and (which is
more) when there is questi-
on of deciding what the
Churches duty is, the Ro-
man Church will bee soue-
raigne Iudge, to the end shee
may haue no other lawes
but of her owne establisshing,
and what she will carue out
for her owne selfe. And,
moreouer, when the sense
and interpretation of the
Law of God lyeth at the
stake, she esteemeth her selfe
the infallible expounder, and
reputes her owne interpreta-
tion

tation of equall authority with the Law of God ; yet is it certaine, that by this law, she shall be iudged at the latter day. Now , there is no rashnesse so extrauagant, as to put sinners for infallible Iudges of the sense of the Law, by which their sinnes are to be iudged. What obedience thinke you is the soueraigne Master to looke for, if his seruants may say vnto him, Thou hast indeed commanded vs that same , but we interpret it thus, and doe iudge that thy commandement ought thus to be vnderstood; and thou knowest, that wee are vndoubted Iudges in such matters, and that our interpretations are of equall authority to thy commandements? By this reckoning, it

it were better to bee seruant
then Master. By which of
these two (thinke you) shall
the Prelates of the Church
of Rome be iudged at the
last day? whether by the
Law of God, or by their own
interpretations? I referre
this to the iudgement of any
man that hath but the re-
mainder of common sense
left him, or any sparke of free
and vnpreoccupate conceite,
which of the two ought ra-
ther to be supreame Iudge
in Religion: whether God,
ruling and teaching the
Church by his Word, or
the Church, that ought to
receiue this Word, and obey
him. Who shall rather be
Iudge, the Scripture which
commands there should be a
Church, and giueth it Lawes;
or

or the Church, which onely giueth attestation that that is the Scripture? specially considering, that euen this testimony may be giuen by a corrupt Church, and disobedient to this Scripture. Who shall be rather Iudge, the Scripture which is one, and iudgeth without Passion, or the Church, which is diuided into contrary Churches which cannot be assembled, and whose Pastors are subject to ambition and avarice, and fitter to be had in suspicion when there is any question of their profit or authority?

Here (my Masters) it is easie to shew you, that they lead you in a way by which it is altogether impossible you should be faued: for,
you

you are taught simply to be-
leeue the Church of *Rome*,
and without farther inquiry
to depend entirely vpon her
authority ; and yet you are
deprived of all meanes to
know whether this Church,
whereunto you giue credit,
be pure , and teacheth true
doctrine. For , how should
you know that ? should it be
by the holy Scriptures ? yea,
but this booke is not permit-
ted you. At *Rome* and in
Spaine, to read in it, is no lesse
than burning at a stake : Or
would you know it by the
Ancients ? those are Greeke
and Latin bookes which the
people vnderstand not. What
knowes an artificer, or a wo-
man, or an husbandman a-
mongst you , whether the
Church teacheth conforma-

B

bly

bly vnto the Scripture? or if their Church be such as it was some 12. or 1500. yeeres since? or whether of a long list of Popes pictured, the first haue beleueed as the last, and that the times haue altered nothing? In brieft, you haue no other prooffe of the puritie of your Church, but the witnesse of your Church it selfe: whose Prelates, vaunting themselues that they cannot erre, in the meane time depriue you of all meanes to discerne of errour from truth; by hiding from you the rule of truth, which is the holy Scriptures. But wherefore should the Roman Church rather haue this perfection, then the Greeke or the Syrian (more ancient and more pure then the Roman)

man) founded by Iesus
Chrill himfelfe, and by his
Apostles; and who also brag
to haue Saint *Peters* chaire?
Doth the Scripture giue vn-
to the Roman Church any
prerogatiue aboue others? or
doth it giue her the priuiledge
of not erring?

From hence do ensue two
things as cleere as the day:
the one, that your faith is
grounded onely vpon the
authority of men, and by
consequent that your religi-
on is a humane Religion and
not diuine. Whosoeuer saith,
I beleue the Gospell and the
Word of God, because the
Church ordaineth it, maketh
the Church more credible
than God. To doubt of
Gods truth, is a lesse crime,
than to make it depend
B 2 vpon

vpon men. The other is, that of all humane witnessses, you ground your selues vpon the worst and most vncertaine: for, you say, your Church is good, because she saith it, and so doe make her Iudge in her owne cause; not considering, that by this word Church, you vnderstand not Christian people, nor the generality of Pastors, but the Pope and some few Prelates, whose rules are called Church-rules, although they tend onely to the profit of the Clergie, and the advancement of the Empire of the Bishop of Rome.

And you poore soules, whom God hath framed after his owne Image, whom hee hath redeemed with the blood of his Sonne, whom
God

God soliciteth by his Word, will you languish alwayes in this captiuity? will you heap vp vnto your selues the wrath and indignation of the Lord, by reiecting the saluation which is proposed you?

I confesse that the Roman Church in certaine points alleageth Scripture, and that betweene her and vs there is strife about the interpretation: but we make vse of the Scripture in another manner than those which teach you.

For first, they are afraid the people should reade the Scriptures: but wee exhort men thereunto.

Secondly, they perswade you, that the Scripture is obscure and ambiguous: but

wee say, all things necessary vnto saluation, are therein laid downe with much clearnesse.

Thirdly, they say that the Scripture is an vnperfect rule, they will needes haue another vnwritten word, and traditions of the Church equall in authority to the Scripture: wee (on the contrary) say, that the holy Scripture can make vs wise vnto saluation, and that wee ought not to be wise beyond what is written; and that in that which is cleare in the Scriptures, and needeth no interpretation are contained all the Doctrines necessary vnto saluation.

Fourthly, when we alledge the Scripture, we alledge it as foueraigne iudge, and as it
that

1 Tim. 15. 3.

1 Cor. 6. 4.

that ruleth the Church, and giueth her her authority: but the Roman Church alledgeth the Scripture as a Doctrine authorized by the Church, and that you ought to receiue it because the Church hath ordained it.

Fiftly, when we interpret the scriptures, we giue not out our interpretations for lawes as doth the Roman Church nor call our selues Iudges or infallible interpreters of the holy Scriptures.

Finally, when we interpret the Scriptures, we draw our interpretations from the Scripture it selfe: but the Roman Church draw their interpretations from the vnwritten word and from tradition. For example: wee expound those words, *This is*

He tooke
the bread,
gaue it,
&c.
Do this in
remem-
brance of
me.

*my Body, By the bread which I
give you is the commemoration
of my body ; the which expo-
sition is found in the Text it
selfe of the Institution of the
Sacrament: or by these words
of the Apostle, 1 Cor. 10. 16.
The bread which we breake is
the Communion of the body of
Christ. Your Teachers doe
not thus interpret the Scrip-
tures: for, they draw their
interpretations from the vn-
written word and from
tradition. When the Lord
said to Peter, I haue prayed
that thy faith faile not ; they
say, that by these words Saint
Peter and the Popes of Rome,
his successors, were promised
the vertue that they could
not erre: but the Scripture
speaketh not of Popes or of
Bishops of Rome, nor grants
vnto*

Mal. i. i.

vnto Saint *Peter* any succesor in his Apostleship. So *Malachie* speaketh of a pure oblation which was to bee made in all places ; This oblation, according to the interpretation of these Masters, is the Masse ; in which they say the body of Christ is really sacrificed. But this interpretation is taken out of the vnwritten word : for, the holy Scripture speaketh not of any Masse, nor of the sacrifice of the body of Iesus Christ, nor establisheth any sacrificers in the Church to sacrifice the Sonne of God. So, when the Scripture saith, *Thou shalt worship one God, and shalt serue him alone ;* The interpretations of these Masters is, that God forbiddeth onely the worship of *Latria*, but not

*Bellar. in
Barkl. c. 3.
He thinks
not right-
ly of the
Church
of Christ,
that ad-
mits no-
thing but
what he
reades ex-
pressly to
haue bin*

the adoration of *Dulia*, which is an inferiour religious seruice. But, the Scripture speaketh not of the adoration of *Dulia*, nor of any other religious seruice then that which is due vnto God. These are interpretations which the Roman Church draweth from the vnwritten word, which is at the discretion of the Romish Church, nor can be learned but from her mouth: for, I doe not thinke there is any that euer hath seene all the instructions of this vnwritten word reduced into one body; and that because this word changeth according to the age, and is fitted vnto the time, and that the Romish Church hath power also to adde new articles thereunto even in the points of faith. The

The greatest mischief is, that these traditions and instructions of the vnwritten word, are not onely additions vnto the Scripture, but also manifest oppositions thereunto: whereof, the Masse alone doth furnish vs with many examples. 1. For, Iesus Christ, administering the holy Sacrament of the *Eucharist*, spake in a tongue vnderstood of the standers by. but the Priest in his Masse speaketh in an vnknowne language. 2. Iesus Christ administered to all there present: but the Priest oftentimes eateth and drinketh himselfe alone. 3. Iesus Christ communicated the cup to all, and willed that all should drinke thereof: but the Priest drinketh alone, and denyeth the chalice

alleged or practised in the old church as if the Church of latter time either ceast to be a Church, or hath not authoritie to expresse and declare, to decree also, and command those things which concerne faith and Christian manners.

chalice vnto the people. 4. Iesus Christ offered nothing to God : but the Priest prayeth in the Masse , that God would be pleased with his oblation. 5. Iesus Christ made no eleuation of the hoste : but the Priest holdeth vp an hoste to bee adored. 6. In the Institution of this holy Sacrament, there is no speech of a sacrifice, nor of sacrificing the body of Iesus Christ: cleane contrary, the Priest pretendeth the sacrificing of the body of Iesus Christ in a recall and propitiatory sacrifice for the liuing and the dead also. 7. Vnder the Table of our Lord there were no reliques hid nor the bones of any Patriarch or Prophet : on the contrary, the Priest hath vnder the
stones

stones of his Altar the bones of the dead, without which reliques an Altar cannot bee consecrated : and so accordingly, the Priest in his Masse craueth saluation by the merits of those Saints, whose bones lye hidden vnder that Altar ; a thing that Iesus Christ neuer thought of. 8. Iesus Christ witnessed, that it was the fruit of the Vine that he dranke : but the Priest denies that it is so. 9. Iesus Christ will, that wee make commemoration of him: but the Priest pretendeth to make Iesus Christ himselfe. 10. Saint *Paul* saith foure times, that we eate and breake bread : on the contrary, the Priest maintaines, that wee neither eate nor breake bread. 11. The Lord instituteth a Sacrament: but

Wee beseech thee, Lord, through the merits of the Saints, whose reliques we haue here, & for the merits of all the Saints besides, that thou wouldst vouchsafe to pardon all our sins.

but the Priest celebrateth a Sacrifice. In a word, the one administreth the Communion; the other singeth Masse, expressly made to disfigure the holy Supper of our Lord.

These Masters think themselves well senced with vsing a childish recrimination in obiecting vnto vs, that seeing we will imitate our Lord, wee ought all to celebrate the Communion after supper, & in a high chamber, and not to admit of women: but neither the place, nor the houre, nor the sex of the assistants, is either part or essence of the action; and without any of these the action remaineth entire, nor hath Iesus Christ touching the same giuen any rule, or forbidden any circumstance. But the change
which

h a which wee object against
one them, is in things essentiall,
uni- and which change the nature
ffe, of the action ; seeing that
the thereby is introduced an ado-
ration not commanded nor
em- practised by the Apostles; and
ing a sacrifice established, which
in our Lord hath not ordained;
ng and an authorized superstiti-
wee on about dead mens bones ;
he and a publike repast changed
& into a priuate Masse ; and the
ot people frustrate of vnderstan-
ei- ding their ordinary seruice ;
re, and instructed to take God,
is and to eate their Creator, and
he adore the creature ; and de-
of priued of one halfe of the Sa-
th crament, to wit, the Cuppe,
ift whereof Christ hath said,
ny *Drinke ye all of this* : as also the
r- Apostle commaundeth the
ge people of *Corinth* to take the
h Cup

1 Cor. 8. 11.
Let a man
proue him-
selfe, & so
eat of this
bread, and
drinke of
this Cup.

Cup as well as the bread.

Whereupon we propose a meanes of agreement, which cannot be refused but by him that loues discord, or is thirsty of Christiana blood, or which will warre against God : for, all Christians confesse that Iesus Christ hath done wel, and that there is nothing amisse in his institution, and that euen when it might be lawfull to celebrate the holy Communion in some other fashion then he did ; yet all agree, that it would not bee ill done to follow his example, speake as hee spake, and doe as hee did. Now, this is that which wee demand : and certaine it is, that the Pope might make an end of all contentions sprung from this poynt, which trouble and diuide Christendome if

if hee would restore the holy
Communion vnto the forme
in which our Lord did cele-
brate it ; laying aside all dis-
putes, and binding the people
vnto the example of the Son
of God. What incommodi-
ties or inconueniences soeuer
might be alleaged against the
same, could not be put in bal-
ance against the obedience
to which we owe to Iesus Christ,
and against the peace of Chri-
stendome, and the re-vnion
of that rupture and separation
of people, which hath caused
so many troubles, and spilt so
much blood, and which goa-
reth the side of the Romish
Church, as well as ours, ex-
posing it to the violence of
Turkes and Infidels.

Euery spirit that is not pre-
occupied wil easily acknow-
ledge,

ledge, that this is the language of truth : wherewith
lest your consciences should
be touched, they vse a deuice
namely, to represent vnto
you our religion altogether
other then it is, and paint
out vnto you like a hideous
monster, & to make vs speak
things wholly against our be-
liefe. And thereupon, many
amongst you are of so easie
beliefe, as to chuse rather to
learne what our religion is
by our enemies inuectiues
than by our owne confession
yea, after wee haue protested
not to belieue any thing
all they father vpon vs, yet
would they make vs perswade
our selues, that wee belieue
that which wee belieue not
wherein they iustifie vs before
they be aware : For, thereby
the

they priuily confelle, that our religion truely proposed cannot be encountred; and that if it were represented in as true colours, at the very first it would make a strong impression in the minde of the Auditor through the euidence of the truth thereof. They tell you, 1. that our religion teacheth, that good workes are not necessary; 2. that the Elect may without danger license themselves to do euill; 3. that God giues no recompence to good workes; 4. that God constraineth our wills, and forceth them vnto good; 5. that wee accuse God of iniustice, as hauing giuen vs a law which we cannot accomplish; 6. that wee are enemies to the Saints, and the Virgin *Mary*; 7. that for the vnderstanding of

of the Scriptures euey one of
vs vanteth to haue a particu
lar inspiration ; 8. and that
we deny the Almightyneſſe of
God in the Eucharist.

Is not this all falſe, & con
trary to our beliefe? 1. Our
religion teacheth, that good
workes are neceſſary vnto ſal
uation : for men goe not to
Heauen by the way of helpe
nor vnto the Kingdome of
God by ſeruing the diuell.
2. Our religion teacheth, that
the predeſtinated vnto ſalua
tion are alſo predeſtinate to
liue holily. To ſay, *I may
bandon my ſelfe vnto euill, ſeeing
I am elected,* it is the language
of the :probate, who will be
bad becauſe God is good, and
who makes of the grace of
God, which is a ſpurre vnto
vertue, a pillow to ſleepe vpon

in all vice. 3. Our religion
belieueth, that God rewards
good workes, but with a sala-
ry freely giuen. 4. We believe
that God constraineth not
our wills, but bendeth them,
and causeth them to giue
themsclues willingly vnto
good. 5. We esteeme it not a
thing vniust, that God should
demand at mans hands that
which he cannot, when man
doth owe it, and when his
ynablenesse commeth of his
owne default. 6. We honour
the Saints as they honoured
the Saints that were before
them. 7. For the vnderstand-
ing of the Scriptures, wee
content our selues with that
which we find cleare in them,
and leaue particular inspi-
rations to franticke persons.
8. We deny not the omnipo-
tency

tency of God in the Eucharist, but rule our selues according to his will : we vse this Sacrament of the Communion, not to make lesus Christ, but to honor him; not to make his body descend vnto vs, but to eleuate our hearts to him. We undertake not to take God in this life. It is but content our selues that heaue take vs at our deaths. Wee feare not that God can fall to the ground, or bee stolen away, or gnawen by Mice, or eaten by his enemies. We belieue not that the Sonne of God, and the Diuell, could enter both together into *Indas*; nor that Iesus Christ did cate himselfe, seeing it was nothing necessary for our saluation.

Our religion is a religion which

which acknowledgeth no other head of the Church but Iesus Christ, nor other rule of faith then his Word, nor other propitiatory sacrifice then his Death, nor other purgatory then his Bloud, nor other merit then his Obedience.

It is a religion, which would haue the people to read the Word of God, because wee feare not to finde our condemnation therein; & which speaketh in a known tongue, for that it is not ashamed of her beliefe.

It is a religion, which holdeth fasting to bee in abstinence, and not in distinction of meats : we fast for exercise of humility, and not in opinion of merit or satisfaction : wee borrow not other mens satisfacti.

satisfactions ; but we believe of sup
with the Apostle, *That ever* felle
one shall beare his owne burden throu

It is a religion, which di It
strusting her owne worke, stea
belieueth in Gods promises, the
which preacheth the assu- uou
rance, and not the doubt of to t
her saluation, recommendeth infl
an humble assurance, and not Cr
an arrogant perplexity, by tru
which they that set forth their rie
merits, make a profession to
doubt of their saluation. li
p
c

It is a religion, wherein men
confesse they haue often done
that which God hath forbid-
den, farre from hauing done
more than he hath comman-
ded ; so farre from doing o-
uermuch, as that they faile e-
uen of that which is necessa-
ry : they pretend not to make
God a debter by their works
of

of supererogation, but confesse themselves debtors through their disobedience.

It is a religion, which instead of forming of stones to the likenesse of man, endeavoureth to reforme man vnto the image of God; which, instead of adoring a wooden Crosse, adoreth the crucified, trusteth in his passion, & gloryeth in his reproach.

It is a religion, which belieues not that God taketh pleasure to torment the soules of his children in burning fire, and to punish them for faults already pardoned, and for which Iesus Christ hath fully satisfied by punishment; which serueth not to amend the sinner, but to content the Iustice of God.

It is a religion, which maketh

keth not her prayers by
count, nor placeth the power
of it in the number of the re-
petition of one and the selfe-
same prayer ; but in the faith
and disposition of the heart.

It is a religion, which hold-
deth that faith consisteth not
in ignorance, but in know-
ledge : which equally distri-
buteth holy things to rich &
poore ; not like as in the Ro-
mane Church, whose dispen-
sations and letters of absoluti-
on are sold, and particular
Masses neuer said for him
that hath nothing to giue.

Briefly, it is a religion,
which hath lesse splendour
without, but more solidnesse
within, which will endure
narrow sisting ; which ordai-
neth few ceremonies, but gi-
ueth much instruction.

You

You wil here say, But these things are new. How new, seeing Iesus Christ, and his Apostles, haue thus taught? Indeed these are new to persons brought vp in an inueterate error; and you know, that healing is alwaies newer than sicknes: but we must alwaies goe vp to the spring-head of ruth; in comparison of which, all olde error is new. Neuer did any man oppose himselfe to any rooted error fetled by long custome, who hath not beene accused of nouelty. And this reproach of their mouths who hide from the people the true Antiquity, which is the holy Scriptures; and who to this day maintaine, that the Church can make new ordinances

touching faith ; and, by the Church, vnderstand no other but the Roman, who in the very first time after the Apostles cannot shew one man of their religion ; and who know that in all Antiquity there is no mention made of excluding the people from the Cup, nor of forbidding them the reading of the Scriptures, nor of reading the Scriptures vnto the in an vnknown tong, which they vnderstand not, nor of picturing the Trinity, nor of adoring Images, nor the Hoste, with the adoration of *Latria*, nor of priuate Masses, nor of the B. of *Romes* Court, nor of his Indulgences and Church-Treasure, nor of his power to depose Kings, and draw soules out of Purgatory, nor of many other new corrup-

corruptions, which they plaister ouer with the fraudulent title of Apostolike traditions, as if they came from the Apostles.

They themselves, who thus vaunt of Antiquity, are those which vse the auncient Doctors most courselly, censuring and condemning them vpon slight occasion: who will that the Fathers should be interpreters of the Scriptures, in case they themselves alone may be the Fathers interpreters, and the Iudges of Antiquity; and who not onely condemne euery Father personally, but also whole Councils where the Fathers speake in common.

Three vniuersall Councils did condemne *Honorius* Bishop of *Rome*, for an heretike:

but,

Cotton in the preface of his Catholike institution speaks thus of these two vniuersall Councils. Greece began in the yeare 381. to rebell against the holy See, & to thwart the Bishop of Rome, giuing him the Bishop of *Constantinople* for a second. Afterwards in the year 450 they said they had the same priuiledges.

but, at this day they maintaine, that those Councils mistooke themselves. At the first Councell of *Constantinople*, in the yeare 381. there were a hundred and fiftie Orthodox Bishops, and 630. in the Council of *Chalcedon*, the yeare 450. Neither this great number, nor their great Antiquity, hindreth our aduersaries from condemning all those Fathers, for equalling the Bishop of *Constantinople* to him of *Rome*, in Ecclesiasticall matters.

And it is marueilous how these men dare speake of Councils, seeing they know the day and night are not more contrary then the ancient Councils, and the new, in which the Pope ruleth and ordaineth all : but the other
Bishops

Bishpps giue their opinion onely, with bowing of the head in signe of approbation. At the beginning of which, they lay down the holy Scripture at the Popes feet, in witness, that the Word of God is subiect vnto him: where the Pope is seated on a high Throne, hauing the Emperour sitting at his feet. In brief, we may see by the practice of these later Councils, and aboue all, by the Council of *Florence*, and the last of *Lateran*, and by the booke of sacred ceremonies, that a Council now within these few Ages, is no other than a papall Consistory, though with more solemnity: whereas in the ancient Councils, the Bishop of *Rome* durst not be present, and his Deputies ordina-

Annal.
Baron.
An. 1076.

rily had no precedency there nor authority ; farre from ordaining, that no booke shall be Canonically without the Popes authority, and that all Kings should kisse his feete ; and to declare that there is no other name vnder Heauen but that of the great Bishop : which are the decrees of the Roman Councell vnder Gregory the leauenth, the yeare 1076. Briefly, it is certaine, that they which buz in your eares the Fathers and Councils, doe it not because the Ancients are fauourable vnto them; but because they know that the people can know nothing of them, and that they must needs in those things referre themselves vnto them. But, as for the Scripture, which you ought to know,
and

and which ruleth all the Fathers, it is that which is forbidden you. In summe, yeares are no rules, and lying is euer since the beginning of the world. The Church is not in a Countrey, of custome; but, where the written truth is. There is no prescription against diuine truth: yea, euen in the time of the Apostles the mystery of iniquity was a brewing; how farre ought it now then to bee aduanced? And indeed, as well the people as the Pastors of the Romish Church, haue these many Ages cryed out, that their Church had need of reformation. In the Councell of *Pyssa*, held in the yeare 1411. Pope *Alexander* the fift, in the twentieth Session. promised solemnely to intend the reformation.

reformation of the Church, and to assemble for that purpose the most learned of all Nations. A while after, was held a Councell at *Senes*, the yeare 1423. where the proposition of the reformation of the Church was reuiued, and then put off to another time: for, they saw they could not stirre this stone, without shaking the Papall seat.

That which the great ones would not do, God hath performed by the hands of little ones ; vsing vn hoped-for meanes to expose vnto the view of the world the doctrine of saluation, maugre all the machinations of Satan.

Vnto those that haue endeauoured, and doe yet endeavour to perfect this work, you are thus much beholding,

ding, as the holy Scripture, which the people saw not heretofore, is now translated into the vulgar tongue, and that the spirit of God speaks it ; so, as none can be ignorant of the word of God, but he that hoodwinkes himselfe lest hee should see the light. You are also thus much more beholding vnto them, that the Pope doth lesse tyrannize ouer you, than hee did some foure or fife hundred yeares since, and that your seruitude is by a quarter lesse burdensome. For, in those dayes the Pope gaue to the *French*, which armed themselves for him, and at his commandement, besides the remission of all their sins, a degree of glory in Paradise aboue others: whereas now if he

Such Bulls are found in *Math. Paris*, & in the third Tome of Councils, at the end of the Councell of *Lateran*, vnder *Innocent* the third.

ance should send them to goe into a farre Countrey vpon a *Croyfada*, to fight against Heretikes, or to take-in some Townes of their neighbours to the Popes vse, as was done not very long since, you your selues would mocke at his commendement. In former times, when any King angred him, his custome was to inter-dite his Kingdome ; and so put (as farre as in him lay) many millions of persons out of the Communion of the Church, cause all diuine Ser-vice to cease in a large Coun-trey, cause the Bels to be still, hinder Burials, and to expose the Countrey in prey to him could first conquer it. *Eng-land* was six yeares and a halfe in this estate, in the time of King *Iohn* : but, now-a-dayes he

he drawes no more that weapon ; lest, bestirring himselfe too hard, hee ouerturne his owne chaire, which the doctrine of the Gospell hath already much shaken.

You owe them moreover this obligation, that you see not (as in the time of *Boniface* the ninth, and *Leo* the tenth) Pardoners to run from house to house through *France*, who for halfe a crowne sold euery one remission of all their sins, and deliuerance of a soule out of Purgatory.

The time hath beene, that in *France* there was no speech but of miracles, and of *S. Antonies* fire, and of the apparition of damned soules, or others returning from Purgatory : of which illusions the greater part is vanished at the
Sunne-

Sunne-rise of the holy Scriptures, which the night of ignorance had hidden. And if now they doe any petty miracles, it is in secret, and neuer in our sight: for, before a man that feareth God, and knoweth him, Sathan is as it were afflicted, and loseth his sense-play; yea, euen your owne Magistrates haue punished these deceiuers.

There be but a few amongst you that doe wholly belieue your owne religion, but doe finde some fault in the Romish Church: for indeed, it would be a hard matter to endure the decrees and Glosses which say, that ^a the Pope is aboue law and right, and that *he can dispense against the Apostle, and against the Gospell;* and which calls the Pope, ^b God,

*a Tit. 2. de
Præbend.
cap. Propo-
suit.*

^b God; and ^c the diuine Ma-
iesty: or those fabulous Le-
gends, which compare and e-
quall in many things, S. *Do-*
minicke, and S. *Francis*, with
Iesus Christ; or the opinion
of those which muffle them-
selues with the habite of Saint
Francis, when they are on
their death-beds, ready to giue
vp the ghost, because (say their
Doctors) that this garment is
as good as a second baptisme:
nor the gadding of poore
people 200. leagues off, after
pardons, seeing the remission

According
to the ful-
nesse of our
power we
may law-
fully di-
spense a-
boue law.
Where the
Glosse also;
The Pope
doth di-
spense a-
gainst the
Apostle; as
also against
the old Te-
stament, as
also in an-
other. *Glos-*

sa dist. 34. can. lector. The Pope can dispense a-
gainst the Apostle. *Et causa 23. qu. 1. can. Sunt qui-*
dam, The Glosse hath it thus: He (the Pope) di-
spenseth in the Gospell, by interpreting it. ^b *Glos-*
sa extrau. Cum inter. Our Lord God the Pope. ^c *Con-*
cil. Lat. ultimum Sess. 9. The countenance of thy
diuine Maiefty. *Bellar. in Barkl. c. 31.* Christ gaue
to Peter, in a good sence, power to make of sinne,
no sinne; and of no siane, sinne.

of

of sinnes is offered to vs at home by the preaching of the Gospel: nor those that teach, that the Pope can make that which is sinne to be no sinne, and that which is no sinne to be sinne. And certaine it is, that though we should hold our peace, yet the truth doth speake in the consciences of many which are held in this captiuitie for feare of men, & for their domesticke affaires: for, the diuell tickles men by the panch, and rockes them a sleepe with pleasures and honours; from whence it comes to passe, that the sparks of the knowne truth are smothered in them; or, if they be not quenched in them, they burne and torture the conscience, and make them more culpable, not onely for ha-
uing

at
he
h,
at
e,
o
s,
d
n
f

uing buried their talent of the knowledge of God, but euen for hauing dissipated it ; for hauing been a^thamed to confesse the Sonne of God before men, and not defending his cause in time of need ; for being more afraid of mens displeasure, than to offend God, whose promises are certaine, his threatnings horrible, and iudgements eternall and ineuitable : who hauing now in our dayes done so many maruailous things, to build vp again the ruines of his Church, will not surely leaue vnpunished those which endeauiour to trouble his worke, & who goe purposely astray at high-noon.

All this discourse (my Masters) proceedeth from nought else but a feruent desire that

we haue of your saluation, & that God might bee serued: for, we haue herein no other interest but your happinesse; seeing that for defending this cause wee are like to purchase nothing but trouble, hatred, and discommodity. Wee rather desire a great deale more to liue in peace and amity with our fellow-Citizens vnder one selfe-same religion, if we might doe it without offence to God. Nor cease wee to beseech the Father of mercy, whose compassions surmount our iniquities, that he would pardon those which hate vs, that he would touch their hearts with repentance, & inlighten their vnderstandings with his light, to know the day of their visitation, & the way of eternall saluation; left

lest in the end he turne away his fauour from a people which turne their backs vpon him; and poure out a darknes more thicke than the former, vpon a nation enraged against the light of the Gospell.

If these considerations shall moue any one, it will bee a great ioy vnto mee, and an ample reward for my labour: if it shall happen otherwise, we shall haue at least deliuered our owne soules, freed our consciences, and borne witness in this heart-hardned age, vntill the Sonne of God come from heauen to heare our griefes, and deliuer his children, and reward euery one according to his worke. To him be glory world without end. *Amen.*

The



The great IVBILE
and PARDON of full
remission for all true
CHRISTIANS.

THe true pardon and
remission of all sins
is made by the a-
boundant mercy
of God, who pardoneth vs all
our sinnes by one alone Iesus
Christ in the shedding of his
bloud.

For he is the propitiation
of all the sins of the world, &
hath manifested himselfe by
taking our flesh vpon him,
also dying and bearing our
sinnes in his body to abolish
them,

Luk 1.

Marke 24.

Matth. 1, 2. 6

Ephes. 1.

them, (to the end hee might
purge vs from the sins vnto
the which wee were bound)
beleeuing in him who is the
Lambe without spot once of-
fered for all. In such sort as no
oblation or sacrifice is now
any more needfull hereafter
to absolue vs from our sinnes.
The which Lambe hath been
made to vs of God, wisdom,
Iustice, sanctification, and re-
demption, by which he hath
abolished & wholly brought
to nought our folly, iniustice,
abhominatiō and obligati-
on, with which God the Fa-
ther hath giuen vs all things.
Vnto which pardon he him-
selfe doth inuite vs aswell by
his Prophets, as by his Euan-
gelists, saying; All ye that be
a-thirst come vnto the great
spring, and who haue no
mony

Parli. 3.

Iohn 1.

Apoc. 1. 4.
Rom. 4. 1.

Tim. 1.

Iohn 18.

mony, make hast to come,
buy ye, drinke ye, and eate ye.

Item, If any bee a dry, let
him come to me, and drinke.

Math. 11. 28

Item, Come vnto me all ye
that are weary and heauy loa-
den, and I will refresh you.

Iohn 16. 23.

And for our assurance saith
thus vnto vs: If you demand
any thing of my Father in my
name, he will giue it you. And

Heb. 7.

of whom the Apostle saith,
Wherefore also he can fully
saue them which come neere
vnto him, alwaies liuing to
make intercession for them.

Acts 4.

S. Peter saith, there is no other
name giuen vnder Heauen
vnto men, by which we must

Galath. 1.

2 Cor. 8.

be saued, nor is there saluati-
on in any other: whereof the
Bull followeth.

These

These are the great Pardons & Indulgences of full remission of sinne and punishment, giuen vnto all the Church and House of God, that is, to all faithfull Christians vnder Heauen.

BY the authority and vertue of the Commandements of our holy Father God the Creator our soueraigne Lord, and by Iesus Christ our soueraigne Pastor and euerlasting Bishop, you are commanded and expressly enioyned by your holy obedience, that you reade, vnderstand, & giue notice vnto euery one, of the great priuiledges, remissions and pardons of sinne and punishment, giuen for euer by God the father to all
faithfull

Psal. 109.

Marke 16.

Luke 9. 10.

Psal. 18.

faithfull and true seruants of
 Iesus Christ, who with all their
 hearts will render themselues
 vnto him, faithfully believing
 and hoping for euerlasting
 life by his most precious
 blood : who hath sent his A-
 postles through all the world
 to preach and declare his ho-
 ly Gospell, and good tydings
 contayning the remission of
 our sinnes, confirming their
 words by miracles which the
 Lord wrought by them, by
 the which we haue full Iubile
 & generall pardon of punish-
 ment and sinne ; as his most
 holy Father had ordained e-
 uen before the creation of the
 world, and promised by his
 Prophets ; that at all and eue-
 ry time and times, in all pla-
 ces, and as often as we misera-
 ble sinners shal acknowledge
 our

Acts 3. 4. 5.

6.

Luk. 11. &

28.

*Psal. 37.**Ier. 23.**Galat. 3.*

our pouerty and sinfulnesse,
belieuing in him without
doubting, and crauing par-
don of him, wee shall haue
what we desire: & all to shew
his maruailous bounty and
mercy which hee intendeth
towards vs for his sonne Iesus
Christ his sake, how great sin-
ners soeuer we be; who being
moued with pittie conside-
ring the bottomlesse gulfe of
all euill in the which we were
held by the diuell, & subiects
and slaues vnto him by our
own wils, did send his Son Ie-
sus Christ at that time which
hee had appointed when all
wickednesse reigned, and that
all the world through sinne
were his mortall enemies; and
that to make vs know what
great charity he bore to vs his
enemies that wee might bee

Ioh. 5. 9.

Rom. 5. 9.
7. 8. & 12.

Pet. 1.

Rom. 6.
Ephes. 3.
Colos. 1.

D

iustified

Acts 2.

1 Cor. 5.

1 Pet. 1.

Iam. 2.

Deut. 1.

Leuit. 9.

Mat. 22.

iustified and made cleane by his bloud, and to preferue vs from his great fury. By the which Iesus Christ our true Pastor and Bishop the Father of mercy hath opened the inestimable Treasure of grace, and mercy which is the treasure of all faithfull Christians vnder Heauen, to the end that all those which trust & firmly belieue that this bloud was spilt for the remission of their sinnes, might be saued and deliuered from the snares of the diuell. And so hereafter in steed of sinning we might do good works like vnto our Redeemer, in louing our neighbours, yea, euen our enemies, euen as Christ hath loued vs, which were his enemies, and therefore gaue himselfe vnto death for vs ; and that wee should

should be helpefull vnto all in all wee can, with as free and good a will as hee hath done good vnto vs, not hauing respect vnto the reward, but only vnto Iesus Christ. And to the end ye should not thinke that these Pardons and Indulgences be false and counterfeit, we will hereafter following recite the witnessses which were present when they were granted, being all credible persons, and who were all expressly commanded to beare witnessse therof vnto all in generall.

The witnessses of the premisses.

First, as concerning the old Testament: *Moyse* witnesseth in his booke of *Genesis*, and other following in diuers

D 2

places,

places, that by Iesus Christ
(of the seed of *Abraham, Isaac, Jacob, Iuda, and David*)
all people shal receiue blessing
and saluation.

Esay. 19. 2.

33. 35. 43.

18. & 53.

Ioel 2.

Micha 4.

Mala. 2.

Item, *Esay, Jeremy, Ioel, Michay, Malachy*, doe witnesse,
That the saluation of *Israel*
& of the elect people of God,
is in Iesus Christ. Secondly,
that in the new Testament *S. Mathew*
witnesseth, that our
great Bishop Iesus Christ saith,
I am not come to be serued,
but to serue, & to giue my life
for the redemption of many.

Mat 9. 20.

& 26.

Item, Behold my blood
which shall be for the remission
of sinnes.

Mar. 9. &

16.

Item, he said vnto one sick
of the Palsie, that hee should
believe in him, and his sinnes
were forgiven him. The like
vnto the sicke woman, vnto
the

the Leper, vnto the Blind, and others. *S. Marke* witnesseth also, that Iesus said vnto the father of the possessed, If thou canst belieue, all things are possible vnto him that belieueth.

Itē, in another place, Whosoever will belieue & be baptised, shall be saued. And in many other places, *S. Luke* witnesseth, saying: Blessed be the Lord God of *Israel*: for he hath visited and redeemed his people.

Luc. 11. 24

Itē, Behold I bring you tidings of great ioy vnto all people, to wit, that this day is born the Saviour which is Christ.

Item, it is written, So it behoued that Christ should suffer death and rise againe, and so enter into his glory, and that men should preach euery where in his name repentance

Ioh. 13. 1

and forgiuenesse of finnes. S. *Iohn* witnesleth that S. *Iohn Baptist* did publikely approue Iesus Christ, saying : Behold the Lambe of God which taketh away the finnes of the world.

Item, Whosoever belieueth in Iesus Christ the sonne of God, he hath euerlasting life.

Item, Verily I say vnto you, whosoever heareth my word, & belieueth in him that sent mee, hee hath euerlasting life, and commeth not into iudgement, but passeth from death vnto life.

Item, We haue an aduocate vnto God the father, euen Iesus Christ : and he is the propitiation for our finnes, who hath loued & washed vs from our sins in his blood. And in many places of the Gospell,
and

1 Ioh. 1.
Apoc. 1.

and in the Epistles of S. *Paul* he witnesseth in many texts: and namely, to the *Hebrewes*, where he saith, Iesus purgeth away sinne; Saint *Peter* also saying: It is Iesus Christ by whom we haue remission of our sinnes.

Heb. 1.
Acts 2.

Conclusion of these Pardons.

OUr holy Father God the Creator, who euer hath beene and shall be: hath confirmed all the graces, pardons and priuiledges of those reuerend Legats aboue mentioned: and excommunicateth all hinderers, murmurers and gaine-sayers of those said Pardons and Indulgences. Hee which shal not heare my great Prophet, shall be raced out of the booke of life. And Saint *Paul*, if we, or an Angell from

Judith 1.

Deut. 11.

Gal. 2.

Heauen preach any other thing, then that which wee haue declared and preached; let him bee accursed. And therefore we recommend vnto you this noble and most certaine pardon: for it is that true pardon which may bee got without gold or siluer by a liuely faith which kindleth a charity in all those which attaine vnto it, and stirreth them vp to giue almes vnto all in want, & render to each one that which appertaineth vnto them: vnto this also tendeth the law and the Prophets.

*Given in the supream and
soveraigne Court of Paradise, e-
ner since the first beginning of
the world.*

Iam. 2.
Rom. 4.

Phil. 4.



A generall P R A Y E R, or
Thankesgiuing for the
P E A C E, on the 122.
P S A L M E.

 Lord God, euerlasting Father, Almighty, and all-wise; who are we poore wormes, dwellers on the dust, that thou vouchsafest to dwell amongst vs? Behold the heauen of heauens cannot containe thee, Heauen is thy throne, and the Earth is thy foot-stoole; & thou hast vouchsafed to chuse vnto thee a house amongst the sonnes of men; yea, thou hast vouchsafed vs that honour to call vs vnto thee, to be liuely stones of that spirituall house, Temples of thy holy spirit, members of the mysticall body of thy
D 5 Sonne,

Sonne, an holy nation, a royall priesthood, to shew forth the power of thy grace, whereby thou hast called vs out of darknesse into thy maruailous light!

But alas! we haue not walked worthy of the holy vocation wherewith we were called. Thou lookedst that wee should haue brought forth Grapes, and we haue brought forth nought but wilde grapes; fruits of life, & we haue yeelded nought but fruits of death. We haue sinned, and haue committed iniquity; & haue done wickedly, we haue rebelled, & we haue departed from thy commandement. We haue broken thy couenant, wee haue transgressed thy law, in the first, & in the second Table. Our sins haue been more then the haire of our heads; And although thou hast not ceased to admonish vs by the voice of thy seruants, we haue notharkned to thy word. Our great ones, our Pastors, our Elders, all the chiefeft amongst vs, all, all, of all quality & conditions, are become as an vncleane thing,
we

we all doe fade as a leafe, and our iniquities like the winde haue taken vs away: Therefore, O Lord our God, thou haft hid thy face from vs, and haft consumed vs because of our iniquities. Thou haft broken downe the hedge of thy Vineyard, and haft layd it open to paffengers, yea, to the wilke beafts of the field to deuoure it, & to the Boares out of the wood to waft it. Our holy houfes where thy Word was preached and thy name alone was called vpon, and magnified, are burned vp with fire. The ftrong places haue bin leueld to the ground; the Towns that were places of refuge vnto thy Children, are become a wildernesse. The Schooles that ferued as Seed-plots & Nurseries vnto thy Church, are become Seminaries of Idolatry. The dead bodies of thy feruants haue beene giuen to be meate vnto the Fowles of the heauen, and the flesh of thy Saints vnto the Beasts of the earth. Wee haue beene a reproach vnto our Neighbours; a fcorne and derision to them that
are

are round about vs. They haue changed and turned into Prouerbs of reproach the holy Songs of *Syon*, and tooke vp the words wherwith thou hast been magnified at all times in thy Church, for matter of blasphemy against thee, against thy poore people ; nothing, nothing of our pleasant things remaine, but are layd waste.

But, O great God, thou hast not yet for all that forgotten thy couenant ; thou hast alwayes remembered thy promises made to thy Church ; that though the Mountaines should depart, and the hills be remoued, thy kindnesse shall not depart from it ; neither shall the couenant of thy peace be remoued. For a small moment thou hadst forsaken vs, in a little wrath ; but with euerlasting kindnesse thou hast had mercy on vs, O our Redeemer ! Thou spakest the word, and the tempest ceased. Thou hast bowed the heart of our King, whose indignation was like the roaring of a young Lyon.

Thou

Thou hast pearced his eare, and he hath heard the cryes of his poore people, and his soft answere hath beene to vs as the dew vpon the dry hearbes. I create the fruits of the lips, Peace, peace to him that is farre off, and to him that is neere, hast thou said O Lord of hostes. Thou hast framed this peace, for thou art hee that hath wrought all for vs.

What shall wee render vnto thee, O Lord, for all thy benefits towards vs? we wil take the cup of saluation, & call vpon thy name; we will offer the sacrifice of praise, that is, the fruit of our lips; we will magnifie thy great goodnes; we wil cry in the assembly of thy Saints, who is like vnto the Lord our God, who dwelleth on high? who humbleth himselte to behold the things that are in heauen, and in the earth; who raiseth vp the poore out of the dust, and lifteth the needy out of the dung-hill. The Lord hath chastened vs, but he hath not giuen vs ouer vnto death. Wee will present & offer our selues vnto thee a
living

living sacrifice, holy & acceptable, which is our reasonable seruice.

Giue vs the grace to doe it, O Father of mercies; cast our sinnes behinde thy backe, cast them into the bottome of the sea, that thou maist neuer remember them; for what would it profit vs to haue peace with men, if wee are at warre with thee? Wouldst thou not draw the weapons out of the store-house of thy vengeance; the Plague, the Famine, which already doe cut downe in thine indignation, the nations in diuers parts of the world? Wouldst thou not whet the teeth of cruell Beasts, as thou threatnedst the transgressors of thy Law? Wash vs therefore, wash vs thoroughly from our iniquities, blot out our transgressions, purge vs of sinne with that spirituall hyssop steeped in the blood of thy Sonne Iesus Christ, and wee shall be cleane: Besprinkle our soules with the waters of thy spirit, and wee shall be whiter then snow. Suffer not, O suffer not that the course

chcourse of our sinnes stoppe the current of
this peace, and of thy grace. Renew at
of this time thy couenant with vs, O great
y God: lay vnto our soules, *seeke ye my face*,
e and make vs answere thee with an entire
r heart, *thy face Lord will we seeke*; that wee
e may incourage one another to this holy
duty, so that these heart-comforting
words of mutuall exhortation be heard a-
mongst vs on all sides, which so much re-
ioyced *Dauid*; we will goe into the house
of the Lord, hee will teach vs his wayes,
and we will walke in his pathes; wee will
not run after the wood and stone, we will
not seeke for the foode of our soules in
that which nourisheth not; in the vaine
traditions of men, which fill not. Thy
sacred word which resounds by thy grace
in thy Ierusalem, in thy Church, shall sa-
tisfie our soules; and our feete as well as
our hearts, shall abide in the gates of thy
Church, where our *Immanuel*, our onely
propitiatorie, in whom dwelleth all the
fulnesse of the God-head bodily, shall
be

be alwayes with vs.

It is this Church, O God, which thy hands hath builded, as a Citie that is compact together; out of which there is nought but ruine, but death and euerlasting desolation. Make vs O Lord to conceiue and comprehend this well, that neither the allurements of the flesh, nor the preferments of this time, nor the feare of the Potentates may withdraw vs from the holy Communion of Saints. Rather wee being compacted and vnited in this body with the bond of the true faith, following truth in loue, wee may grow vp into him in all things, which is the head, euen Christ. Banish all schismaticall diuisions, and all factions from amidst thy Churches, so that the whole multitude of all thy faithfull, howsoeuer disperced, be of one heart, and of one soule.

How long O Lord wilt thou suffer that euery one of vs eate the flesh of his arme? that those that haue but one and the selfe-same Father of their spirituall regene-

regen
selfe-
boue
sw;
soul
liue
blet
deu
Ma
Ep
th
tu
th
ag
th
r
a

regeneration, thy holy spirit; one and the selfe-same Mother, *Ierusalem* which is aboue; one and the selfe-same Sauour, *Iesus*; one and the selfe-same foode of the soule; the flesh of our Lord *Iesus Christ* deliuered vnto death for vs; one hope of blessed immortalitie; doe teare, bite, and deuoure one another by factions: as if *Manasseh* were banded against *Ephraim*, *Ephraim* against *Manasseh*, and both of them against *Iudah*: O GOD of hosts, turne vs againe, gather together againe thy flockes, O shepheard of *Israel*; build againe the ruines of thy *Sion*, take away the desolation of *Iacob*, re-vnite our spirits in thee; let all our tribes withdrawen and taken from these miserable Mines, where they seemed to be buried by the warre, resume their holy exercises, to declare thy testimonies, call vpon thy name, and celebrate thy wonderfull deliuerances. And because it is by thee, O King of Kings, and Lord of Lords, that not onely Kings raigne, and Magistrates decree

decree Iustice; but also thou art hee that hast
establisheth the diuers kindes of politicke
and ciuill gouernement, which it pleaseth
thy wise prouidence to doe for the preser-
uation of humane societie, so as there is watch
no power but by thee. We giue thee im-
mortall thanks, for that, as among thy
people of *israel* thou hadst established di-
uers Courts of Iustice to render to euery
man his right, and chose the house of *Da-
uid* to haue the continuall succession of
the Kingdome, vntill the comming of
the true King of righteousness, our Lord
Iesus Christ, whose Kingdome endureth
for euer. So it hath pleased thee to honour
this Kingdome with so many beautifull
and excellent lawes, to establish there so
many honourable Courts and seates of
Iustice, to confirme since so many ages,
the succession of this great Monarchie in
the familie of our Kings, for the reward
of the good, and the punishment of the
bad. Preserue, entertaine, and continue
this good order O Lord without altera-
tion,

nation, vntill the day that thy Sonne shall
appeare in his glory to abolish all power
thvpon the earth.

But especially, O great God, haue a
watchfull eye ouer the King whom it
hath pleased thee by thy grace, to esta-
blish vpon the throne of this state. Be
thou his Councillor; take thou him by
the right hand, march before him, giue
him thy iudgements to raigne; let iustice
be the girdle of his reynes, fidelitie that
of his thighes: Keepe him as the apple of
thine eye, preserue his life from the blou-
dy swords and conspiracies of the wicked.
Let the ioy of *Dauid* be his ioy all his life
time. *Dauids* vow, his vow; the endea-
uour and care of *Dauid* to establish thy
pure seruice according to thy holy Ora-
cles, be his also; let him keepe safe from
treachery, the liues of thy holy ones, and
let their blood bee precious before his
eyes, let him equall *Salamon* in wisdom; *Iehosaphat*
in godlinesse; that great *Henry*
his Father in valour and clemencie: Let
the

the Queene his Spouse be vnto him, as a fruitfull vine, that may beare vnto him a fruit of a happy and glorious posteritie, which from Father to Sonne may beare his renowne and fame for euer, as long as the Sunne shall last.

Watch also O Lord for good, ouer the Queene-Mother of his Maiestie, and cloathe her more and more with wisdom and strength, that shee may giue to him no lesse wholesome counsell, then *Bathsheba* did vnto her *Lemuel*: adorne the Brother of his Maiestie with all kinde of vertues, worthy of his bloud, and make him grow in all blessings before thee. Crowne the whole Royall race with the graces and fauours of thy right hand. Blesse all the Princes of the bloud, the Officers of this Crowne, the Gouvernours and Magistrates of this Kingdome; and namely, those whom thou hast set ouer vs in those Prouinces and Townes where thou hast gathered vs. Make them know why they are placed in their seates of iustice,

iustice,
Iustice,
iudge v
that are
may be
little h

Ye
and fi
hath
the b
of th
vnd
agai
tho
tha
the
bu
ga
tro

p
q
h
c

justice, that they peruert not the Law,
Iustice, and Iudgement, but that they
iudge with righteousnesse, those of thine
that are afflicted; so that the mountaines
may bring peace to the people, and the
little hils by righteousnesse.

Yea, O God ot of peace, giue vs a good
and firme peace; suffer not that she who
hath bin since so long time drunken with
the bloud of Saints, and with the bloud
of the Martyrs of *Iesus*, hatch and couer
vnder this holy cloake any bloody snares
against the soule of thy Turtle Doue. Let
those prosper that loue thy Church, those
that watch for her good, that imploy
themselues for her defence. Be thou their
bulwarke, their shield, their protector a-
gainst the attempes of perfidious and
treacherous men.

Gird our rampiers with peace, com-
passe about O Lord, our walles with tran-
quilitie, let all bloody men, all those that
hate the peace of this state and of thy
Church, be banished from our gates and
from

from our assemblies. Let this peace be accompanied and followed with all blessings in all orders and degrees; let the earth bring forth her fruit in plenty; let the plague keepe aloofe from our houses; and let men flourish on all sides like the hearbe of the field.

Take away O Father of Spirits, all sharpenesse of humour, and gall of bitterneffe, out of the mindes of our naturall Countrimen, that all of vs imbracing each other as brothers and friends, with ioyned hands and hearts, may not onely direct vnto thee our prayers for the publike peace, but also vnite all our forces for the procuring thereof. And that thus yeelding vnto the King, the honour and obedience which thou commaundest; vnto thee, the feare, the seruice, the affiance and reuerence which wee owe; we may happily see forthwith the building
of

of thy
in our
Christ
Anti
to

thy house aduancet more and more
our dayes; the Kingdome of Iesus
Christ to flourish, that of Sathan and
Antichrist to be destroyed; and euery
tongue shew forth thy praise, and
all flesh blesse thy holy name,
Amen.

FINIS.
